Tuba-Pacifica.

Seasonable Præcautions whereby is sounded forth a *Re-Treat* from the *War* intended between *England* and the *United Provinces* of Lower GERMANY.

By GEO: WITHER, a Lover of *Peace*, and heartily well-affected toward both *Nations*.

Nimis Cautela non nocet,

FOR,

That Caution, which may seem too much
At sometimes, will not now be such.

Mat. 5. 9. *Blessed are the Peace-makers, for they shall be called the Children of God.*

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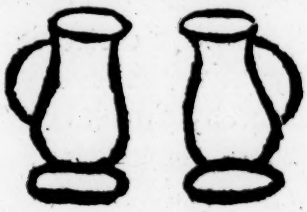
TUBA-PACIFICA.

Sounding a *Retreat* from the *War* intended between *England* and the *United Provinces*.

An Ancient *Emblem*, relating to the said *Nations*.



Si Collidimur frangimur.
If we knock, we are broke.

AN *hour is come*, in which must be renew'd
That *Work*, which I have hitherto pursude;
And, I to utter what I have to say,
Will take the *Cue* that's offer'd whilst I may,
In hope that they, whose Prudence can descern
Those things which their well-being do concern,
Will hear and heed them, e re it be so late
That *Premonitions* will be out of date:
For, *Opportunities* may slip away
To morrow, which are offer'd us this day;
And 'tis all one to *Wise-men*, whether *Strangers*
Or *Friends*, premonish them of likely dangers,
Or, whether unto them, *Alarums* from
A *Silver*, or a *Rams-horn Trumpet* come.
To me there are but two wayes known, by which
Men may speed well or ill, grow poor or rich;
To wit, by prosecuting *Good* or *Evil*,
By cleaving close to God, or to the *Devil*

And, they are two such *Masterships*, that, neither
Is pleas'd with him, who serves them both together;
Because, what is endeavour'd for the one
Obstructs what for the other shall be done.
Presuming therefore, you depend alone
On him, whom I serve, thus proceed I on.
A *common Fame* Reports there will be *War*
Betwixt the *English* and the *Hollander*
And, by their *preparations*, I conceive
We may with probability, believe
It will be so. Their many panick Fears,
Their groundless hopes, their bitter Scoffs and Jeers,
Cast on each other, are plain *Symptoms* too,
Of what, in likelihood, they mean to do.
We likewise, by the Truths and by the Lies
Which to divide them wicked men devise,
And, whereby such *Partakers* on both sides
Augment that hatred which still more divides,
May fear, as well as by their other deeds,
The *mischief* will go on, as it proceeds,
Untill the power doth rest in GOD alone,
To undo, what is wilfully misdone.
But, that, which most confirms it, is the *sin*,
The *Crying Crimes*, that both continue in
Without Repentance: For, among the rest
These I enumerate are not the least,
(Nor any whit abated, since GOD made
The late *Breach* up, which them else ruin'd had)
Such, as their bragging vaunts of that frail strength
Which will destroy their foolish hopes at length;
The confidence, the sottish vulgar gathers
From Ships and Armies, long hair, Muffs & Feathers;
Their hot contestings which shall have the hap
To wear the greatest *Bauble* in their Cap.

Or, whether 'twill at laſt, be brought to paſs,
That th' *Aſſe* ſhall ride the *Man*, or *Man* the *Aſſe*.
Theſe, and ſome other things, that are perceiv'd
Now acting, or about to be contriv'd,
Have made me, with ſmall diffidence to deem
Moſt of them are as mad as they do ſeem.
And, *is it even ſo?* muſt you now laſh
Each other, and your *earthen Pitchers* daſh?
Muſt you, that have ſo long been *Friends*, now knock
Untill you into Potſherds quite are broke?
None taking heed or care how to prevent
That *miſchief* which appeareth eminent,
And was preſag'd about the ninetieth year
Now paſt, by this your well known *Emblem* here?
Have you not one among you, rich or poor,
So wiſe as he, whoſe Counſel heretofore
Preſerv'd a *City*, and did then receive
The ſame reward, which men in this age give
For ſuch-like ſervices? Hath neither, place
A *man* ſo prudent as that *Woman* was
Who rais'd the ſiege from *Abel*, by her wit,
When *Joab* with an hoaſt beleagur'd it?
But, are you all of wiſdom ſo bereft,
That, no *Expedient* ſeemeth to be left
Whereby to act untill the ſequels are
Ignoble Peace, or a *deſtructive war*?
If it be ſo, from whence could it proceed
But from your failings both in word and deed?
From ſordid *Avarice*, *Pride*, and *Self-will*,
Inticing *Fleſhly Luſtings* to fulfil?
For, theſe deprave the Judgments of moſt *Nations*;
Cauſe them to fall away from their *Foundations*;
Then, fly to *Refuges* patcht up with *Lies*,
Seek *Power* and *Riches* by thoſe vanities

Which multiply *Oppreſsions* and increaſe
Confuſions to the ruine of that *Peace*
They might enjoy : For, then their ſtrength conſiſts
In, and by thoſe *corrupting Intereſts*,
Which will ingage them to ruſh further on
In their Oppreſſive ways long ſince begun,
Till they grow deaf to all that can be ſaid
To make them of their juſt deſerts afraid.
And ſhould they then, their *crooked paths* forbear,
Moſt *private Tradings* at a *non-plus* were ;
Yea all thoſe *Incomes* whereupon depend
Their *Formal Grandeur* would ſoon have an end.
For, many thouſands, who did vaſt Eſtates
Get and uphold, by cheriſhing Debates,
By multiplying and delaying long
Vexatious ſuits, to many a poor mans wrong,
Would think themſelves undone, if ev'ry *State*
Their *Courts* of *Juſtice* ſhould reduce to that
For which they were ordain'd ; and Tyranny
Would want fit *Tools* to bring to ſlavery
The *common people*. Very few know how
They may to GOD and their *Superiours* now
Perform their duties, and not both diſpleaſe
Or th' one or th' other ; For, what is by theſe
Commanded, is not ſeldom, either quite
Repugnant, or obliquely oppoſite,
As they Interpretations of them make
Who to be Judges of them undertake.
Yea, thoſe Profeſſions, and thoſe Trades whereby
Moſt live, are ſubject to ſuch vanity
That honeſt men are difficultly able
To uſe them with a *Conſence* warrantable.
It is no eaſie matter to deviſe
What would become of all thoſe *Butter-flies*

Who

Who flutter up and down in *Princes Courts*,
If their oppreſſive *Projects* of all ſorts
Were took away; and what caſe were they in
Who at this day do live upon the ſin
Of one another? But they'l be ſupply'd
What ever to the *Publick* ſhall betide;
And at the laſt, (although their Friends they ſeem)
Deſtroy thoſe *Governments* that nouriſh'd them,
Unleſs, according to what's *juſt* and *true*
Themſelves they modulize, with ſpeed, anew;
Which, *how*, and by *whom*, that might well be done
Were an *Expedient* worthy muzing on.
Perhaps, if you did ſeriouſly take heed,
How this concerns you, and what would proceed
From ſuch a *Conſtitution*, you might know
From whence the *quarrellings* between you flow,
And how to reconcile thoſe differences
Which now increaſe your dangers and expences.
Perceive you not, that your Prevarications,
Your Falſhoods, and your groſs diſſimulations
With GOD, and with each other, ſo provokes
His anger, who on all mens actions looks,
That 'tis impoſſible you ſhould have Peace
With *him*, your *ſelves* or *others*, till you ceaſe
From provocations, and bring forth ſuch fruit
As with a *real Reformation* ſuit,
And with thoſe *Churches* which are truly *Chriſts*?
Yea, that your hopes wil fail, though flattering *Prieſts*
Do promiſe peace, and impudently, too,
Perſwade, that GOD is pleas'd with what you do?
Obſerve you may, by what enſues thereon,
How, GOD abominates what is miſdone
In managing the *Myſteries of State*,
And heeds what is in ſecret aimed at

By

By *fair pretendings*; and how, they thereby
So long have sought themselves to fortifie
That, most men are inclined to believe
Lest Good is meant, when sweetest words they give;
And that they have forgot on what conditions
Or, to what end GOD gave them their *Commissions.*
Know you not, that a *spirit of delusion*,
To bring upon you merited confusion,
Was Licensed to go forth and delude
Those *Prophets*, by whose counsel are pursu'd
Unrighteous Actions, that you may be sent
On Voyages like that which *Ahab* went?
Are your eyes wholly blinded? heed you not
That, such another *Spirit* is begot
'Twixt *you*, and 'twixt the *People* ev'ry where
Within your several Borders, *here* and *there*,
(And at this time as active) as was that
Which GOD permitted to infatuate
Abimelech and *Sichem*, till it had
Destroy'd them; all their Counsels frustrate made,
And brought upon both *Parties* that reward
Which for blood-thirsty persons is prepar'd?
If these things you have heeded, be not still
By those deluded who intend you ill;
But, wake out of your deep security,
And from that *Trance* wherein you seem to lie.
Consider seriously, what you intend;
E're it begin, think well how it may end;
What an intolerable heavy load
'Twill lay on most at home, on some abroad,
What *Treasure*, and how much *blood* will be spent;
How, both your Countries will be thereby rent
And shatter'd, beside, what not yet fore-seen,
Is likewise possible to intervene;

From

From them, who watching to enjoy the ſpoil
By your contendings, laugh and jeer meanwhile;
Which to prevent, I found out this *Retreat*
From that *War*, wherewith you each other threat.
I nothing aim at, or deſign to do
But what I know GOD hath inclin'd me to,
And which you too, may know, if you well weigh
What I have written, with what I might ſay;
And, I believe, that man (who ere he be)
Who ſhall obſtruct what's offer'd now by me
Shall thereby ſuffer as one who withſtands
The mercy he intendeth to both Lands.
With nought I charge you, but what th' one or th' other
Is ſingly guilty of, or both together;
Nor ought whereto, unleſs you feared are,
You in your ſelves a witneſs do not bear:
For my part, I ſhall neither gain nor looſe
By *Peace* or *War*, or by that which enſues;
Becauſe, he that on GOD his whole heart ſets,
Will be the ſame, what ever he permits.
I love both *Nations*, truly wiſh them well,
And therefore ſhall not any thing conceal
That may concern your ſafety, though with ſcorn
My *Premonitions* you ſhould back return:
Permit me then, to ſpeak a word in ſeaſon;
For, ſometimes, he that is a Fool ſpeaks reaſon.
Though *Joſeph* was a ſlave in deep diſgrace;
A Priſoner more neglected then I was
In my late Thraldome; (no whit leſs in danger
By falſe Accuſers, becauſe, more a *ſtranger*;)
A *heathen King*, diſdained not to take
Good Counſel from him, when he reaſon ſpake
Though he in him, no more of GOD could ſee
At firſt, then you at this time do in me.

I, no such *Revelations* will pretend
As give no warrant on them to depend
Save his own word who tells them; neither ought
Adviſe, but *Truths*, which GOD himſelf hath taught
As well to *you* as *me*, by his known *word*,
Or by the *Olive-branch*, or, by the *Sword*.
His *Juſtice* or his Mercy; which have ſpoke
That oft, whereof you little heed have took.
To fright you, no *predictions* I will fain
As many do, pumpt out of their own brain;
Nor ſpeak in Riddles, nor ſuch things declare
As you cannot without crakt patience hear,
If I may but that freedom have to ſpeak,
Which *harmleſs Fools*, and *licens'd Jeſters* take.
As *Moſes*, from a principle of *Love*
Said unto thoſe two *Iſraelites* who ſtrove,
So ſay I unto you who diſagree;
Wrong not each other, for, *you brethren be*
By *Nature*; yea, by Grace too, ſo profeſt:
Be therefore *Chriſtians*, or be *men* at leaſt.
Like barbrous heathen wherefore ſhould you ſtrive,
And by *diſſention* to your ſelves derive
A mutual Plague? Act that which is deſign'd
By them who to deſtroy you are inclin'd,
And, probably, can no way elſe effect
That *miſchief* which their Malice doth project?
Conſider what Advantages you had
By *concord*, how ſafe thereby you were made;
What you profeſt when you agreed together;
VVhat heretofore, you have been to each other;
How ſtrengthned, and how pow'rful you became
VVhilſt your *Deſigns* were in effect the ſame;
To your *Allies* how helpeful; and to thoſe
How terrible, who dar'd to be your Foes;

Ev'n when the pow'rfulſt of your *neighbouring Nations*
Seem'd ſo aſſured of their expectations,
That their *Sea Forces*, in a proud bravado,
VVere termed an *Invinſible Armado*;
Till GOD befriending you, did with one puff
Bring down their Pride, and blow their Malice off.
Power, wealth, and honour, ever ſince that day
He, likewiſe, heaped on them, many away,
VVhilſt you continu'd Friends, though you had (many
Backſlidings and defects as groſs as any.
As to your outward welfare, all things, yet,
To proſper, GOD doth graciouſly permit.
Some of you, have by looſing all, got more
Then ever they enjoyed heretofore;
Some other, though of all, no leſs bereft
Are twice as rich as they, now nothing's left,
By having thereby learn'd to prize that moſt,
VVhich being gotten never ſhall be loſt.
And, they who this *worlds wealth* do more deſire
Have means enough their longings to acquire.
The chiefeſt *Forraign Trade* to you is given
In all the *Realmes* and *Countries* under heaven.
Your *Ships* are numberleſs, your *Merchants* more
And richer, then the *Tirians* heretofore.
Your *Ware-houſes* are ſtor'd by your Commerce
VVith all things precious through the *Univerſe*;
For which you were envyed by all thoſe
VVho either ſeem'd your *Friends* or are your Foes.
Your *Naval Forces* if you timely might
Perſwaded be ſincerely to unite,
In *Righteouſneſs*, would ballance all the reſt
Between the *Orient Indies* and the *Weſt*,
And both the *Poles*, enabling you to give
Thoſe Laws to all men, who by *Traffick* live,

VVhereby, there might, for all, sufficient *Trade*
In *safety*, and with *equity* be had;
VVithout which, whatsoere you shall obtain
VVill prove but an unprofitable gain.
And, (which is more considerable, far,
Then all your honours, power and riches are)
GOD, hath among you, sown the *seeds of Grace*
More plentifully then in any place
Below the *Sun*: his *Plants* refreshments wanting
Though set in *blood* and *Fire*, at their transplanting
Into your *Borders*, so well thrived there
Ev'n then, that millions from them sprouted are;
And, more from them continually shall sprout
In spight of those who seek to root them out;
Yea, though you by your folly forfeit those
Advantages which he on you bestows,
For their sakes, whom some of you do revile
Oppress, and from their native Lands exile.
For, GOD hath made your *Countrie*, to become
The strongest *Bulwork* in all *Christendom*,
Both against GOG and MAGOG *cover'd Foes*
And such as openly, the Saints oppose;
That, *saving Truth* and *sincere innocence*
Might thereby be preserv'd from violence;
Especially, from their hate, who pursue
The precious seed of *Christ in them* and *you*,
By *Autichristian wiles*, which hatched were
In your own *wombs*, and nursed up now are
By seeming Friends, who hide their fallacies
VVith gaudy *vails*, and vain *formalities*,
Untill the souls for which they traps prepare
Are hunted unto death, or to their snare.
These *Ingineers*, within your bosomes lie,
And, what their chief aims are, no doubt have I.

Think

Think on these things, and whether 'tis from me
Or from God, that you minded of them be;
For, what I had to write when I begun
I knew not; nor shall I know when 'tis done,
What, by my *Prompter*, I was mov'd unto
Untill I read it over as you do,
To see what is of God in ev'ry line
As if those *writings* had been none of mine.
When GOD, by despicable *means* and *men*,
(As he to do is pleased now and then)
Speaks to a *King* or *Nation*, it doth carry
A shew of somewhat extraordinary
To be consider'd on with serious heed,
And it importeth somewhat to succeed.
When waving men train'd up in learned Schools
He speaks to them, by those whom they count fools,
Makes others (as of old some Prophets were)
Actors in things that scandalous appear
To most Spectators, yea, ridiculous
To sober men (as oft of late with us)
Rendring them *signs* unto their generation
Of what's to come; 'tis worth consideration;
(Especially when injuries and scorn
Are patiently with sober stoutness born,
For conscience sake) and all men, truly wise
(Although such *dispensations* fools despise)
Are deeply sensible, of what on those
The ignorance and hate, of some impose,
To whom, it will be manifest ere long,
That, they have injur'd those, to their own wrong.
If yet you know it not, now be it known
That, by the power which is on you bestown
To be on all occasions, whilst you have it
Employed for his honour who first gave it)

You were intrusted, and inabled so
As you have been, not your own will to do;
Or, that you to exalt your selves above
Your Neighbours, GODS donations, might improve
Into such an exorbitance of power
That, at your pleasure, you might them devour,
Oppress your Brethren, and advantage them
VVho Adversaries are to *you* and *him*:
For, they were given to preserve their Peace
VVho, under you, in love and righteousness
Desire to live; the same *Faith* have profest,
And by *Usurping Tyrants* are oppress;
VVhich *Grace* if you shall turn into oppression
Or wantonness, will hasten your perdition;
Make many of your truest Friends grow sad
And me, who of your welfare should be glad,
Be forc'd my work to close (in imitation
Of *Jeremiah*) with a *Lamentation*.
You will but give your foes just cause to laugh
To see you quarrelling for straw and chaff
VVilst they get opportunity to burn
Those Granards down, whereby the precious corn
Might be preserv'd, wherewith your bread of life,
May be supply'd, if you desist from strife.
VVho can assure you that the provocations
Whereby, now very many in both *Nations*,
Exasperated are, will not afford
Fit opportunities by your discord
Some such contrivances then to project
And prosecute, as prudence may suspect?
For, though what Faction moves mad men to do
VVill ruine them at last, so 'twill you too.
VVhat, men who have good consciences will shun
VVill by men without consciences be done

VVhen

VVhen God ſhall let them looſe, or call together
All ſors of ſinners to correct each other.
'Tis likewiſe poſſible, that many things
Pretended cauſes of your quarrellings
If they were well examin'd would be found
Meer ſcandals raiſed without real ground,
To make miſactings on both ſides appear
(By *Aggravations*) greater then they were.
For, in both *Nations*, there is ſuch a Rabble
(By their ill manners much more deſpicable
Then by their *Fortunes*) who, for ſervile ends,
In hope of profit, (or to make them friends
Of thoſe whom they ſought to exaſperate)
Did ſome miſactings much more aggravate
Then there was cauſe; and ſo, that which was bad
VVas by their falſhood, more offenſive made:
This, hath been kindling 'twixt you many years
A ſmothering Fire, which now to Blaze appears;
But hitherto theſe had not power to blow
The flame ſo high as they have rais'd it now:
For, GOD did but permit them for *probation*
And though it was of long continuation,
Hath ſo your wealth increas'd, that as 'twixt *Lot*
And *Abraham*, it now hath ſtrife begot.
GOD, *by his grace, direct you to a courſe*,
The *conſequent* thereof may not be worſe.
Your *force united* hath been heretofore
A terrour to the vaſſals of that *Whore*
VVhich rides the *Beaſt*: yea, often ſuch a dread
To her, when ſhe at higheſt bore her head
That, ſhe's inrag'd to ſee you have ſo long
Againſt her *Sorceries* continu'd ſtrong;
Though to ſupplant you ſhe laid many a *Train*
Which had not then contrived been in vain,

Had

Had you been so divided as this day
You are, or as perhaps e're long, you may.
But *Unity* did make you so *compact*
A *Body*, that her *wiles* could not distract
Your prudent Counsels, neither from your course
Divert you, by her *cunning* joyn'd with *force*:
This, by *experience* found, she doth begin
To work upon you by another *Gin*
Which will extend to many, far and near
Who deem they thereby unconcerned are:
For, they who foolishly, themselves now flatter
That they by fishing in your troubled water
Shall get *Advantages*, will be bereaved
Of those expectancies, now preconceived:
For, that which follows, be it whatsoere
Will further GODS designments, but not their;
And, though you may by folly, loose your ends
She shall not bring to pass, what she intends.
If she by this *Division*, break your power
She thinks that she shall easily devour
The *scatter'd Churches*, which in hazard lie
Within the limits of her Sov'raignty;
Then, those that stronger are (though more remote)
Assoon as opportunities are got
To practice on them, by the force of *Arms*
Or, by the power of her besotting *Charms*:
And if they take effects, her work is done,
Untill GODS *Counter-work* shall be begun,
Who, though mans working with him he expects,
Shall no advantage lose by their defects
VVho give Advantages unto his Foes
By trifling that away which he bestows,
To do him service. But, they shall become
Partakers with *Apostates* in their doom.

That

That grand *Impostris* now resolves to play
Divisions, making all those whom she may,
Dance to her *Fiddle*; and to bring about
Her purposes, hath very little doubt:
For, as a wasted Candle when it sinks
Into the greasie socket (and there stinks)
Sends greater flashings forth, and blazeth more
A little while, then any time before;
So, she doth now, with her whole force persue
The mischief she hath long design'd for you;
And, not much wanting seemeth to compleat
That, whereupon her heart hath long been set:
For, to that end, were sent forth before hand,
Her *Emissaries* into ev'ry land,
With *Dispensations* (as occasion haps)
To make use of all courses, *forms*, and *shapes*:
And these have into all *Societies*
All *Constitutions* and *Fraternities*,
(Divine or Civil) all Affairs, Relations,
And Interests, what ever, in both *Nations*,
Screw'd, such a *party*, that, chief sway they carry
In things divine, civil, and military;
So, that, as once it was prophanely said,
Should GOD stand *neuter*, till her game were plaid,
She would prevail against you, at this time,
Because, no aid shall be withheld from them
Who malice you, nor any furtherance
Her *power* and sinking *Throne* to readvance
Which *Antichrists* confederates can add,
Or, from prophanest persons may be had.
Be therefore heedful that by your dissention
You make not seizable her ill intention
By trusting to the Complements of those
Who are her *vassals*, and your secret foes,

And (as you oft do) *ſpeak fair*, but to deceive
That they without ſuſpicion may contrive
Your whole deſtruction, and recover power
To re-enlarge their *Babylonian Tower*.
Which, is this day as truly their deſign,
As thoſe thoughts, whereon, now I think, are mine.
Bleſt let them be who ſeriouſly endeavour,
To reconcile you; curſed, they who ſever
Whom GOD hath joyned; For no outward curſe
To any can befall, that will be worſe
Then that which will in likelihood betide
To theſe two Nations if they long divide;
But, they who of the breach moſt guilty are
The greateſt burthen of that curſe ſhall bear.
I am no Perſon who confederates
With *home-bred male-contents*, or *Forraign ſtaves*
Either to get revenge for wrongs received
Or that ſome gain may be thereby derived
Unto my ſelf: For, whatſoere it be,
That which beſt pleaſeth GOD, beſt pleaſeth me;
And having no deſignments of mine own
Can wait with patience till his will be ſhown.
I, being one who having oft fore-ſeen,
And fore-told things that have fulfilled been,
Endeav'ring to prevent the proſecutions,
Of wicked actions and raſh Reſolutions,
Am by a power which I dare not oppoſe
Once more ſtir'd up, to preadmoniſh thoſe
(As heretofore) who now ſeem ruſhing on
In that *Career*, as other men have done,
Which tendeth unto that end which befell
To thoſe, who ſleighted, what I did fore-tell:
And, I to ſpeak again muſt not forbear;
Vouchſafe therefore to me a patient ear.

Be

Be wary, that your *Avarice* and Pride,
Prove not to be a motive to divide
At this time, though when you divided last
Your likely hazards were soon over-past,
And plagues remov'd ere any penitence
Had testifi'd remorce for your offence,
Lest, greater evils follow, and the trouble
Removed then, returns upon you double.
For, *Nations* to expose to wars unjust
Meerly to satisfie a *private Lust*,
And those inforce the greatest weight to bear,
Who no way guilty of transgressing are
Of that which in a *War* ingages them,
Is questionless, a *sanguinary crime*
From which, no temporary *priviledge*
Can vindicate, before a *Righteous Judge*:
But, it will bring down Vengeance in due season
From him whose *Justice* cannot be call'd *treason*
Although your *High Priests*, and some others too,
The boldness may assume to term it so.
If wrongs be done, let all good means be us'd
To judge between th' Accuser and Accus'd
E're sentence pass; and do not then prolong
Due recompence to them who have had wrong;
Lest by delaying what you should restore,
Instead of righting him, you wrong him more.
Ere *battail* you begin, let peace be offer'd,
Accept a good *expedient*, when 'tis proffer'd.
Remit small faults where you find *penitence*:
Upon the same terms, let the great'st offence
Be pardoned also, when the perpetration
Of wrong, exceeds all means of expiation;
In that, you I imitate the King of heaven
Who often hath such *Crimes* to you forgiven.

Make not the *Sword* your Umpier, till you ſee
A remedy, no other way can be.
Your juſt Rights to preſerve, do what you can,
But, fight not to inſlave another man;
Nor venture your own Countries to inflame
That you may get a fruitleſs aiery fame;
Much leſs to graſp a *power*, which when acquir'd
Will in your hands, be like *Granados* fir'd;
Yet, to avoid the miſchief and the Curſe
Of *War*, make not a Peace that ſhall be worſe.
Nor when you are at reſt provoke his wrath
Who, quietneſs to you vouchſafed hath,
By cheating them of their juſt expectations
Who truly wiſh the welfare of both *Nations*,
Adventuring their perſons and eſtates,
To ſave what to your *intereſt* relates;
And then intruſted you with their defence,
Thereby, but as a *ſecond conſequence*.
If you would keep Rebellious men in awe,
To ev'ry one his *birth-right* due by Law
Preſerve impartially; and unto none
Deny that which is due to ev'ry one;
Leſt, whilſt abroad ingaged you become
In warfare, there may be worſe fraies at home:
For, that *Allegiance* which is in all Lands
'Twixt *Prince* and *People* upon two feet ſtands,
So, that if th' one fails in what it ſhould do,
In equity, ſo will the other, too;
Men who are much oppreſſed againſt reaſon,
Will not much fear to act what you call *Treaſon*;
And, then, from queſtioning, on whom there lies
The greateſt guilt; ſmall profit can ariſe.
Which way ſoever, therefore, GOD ſhall daigne
To make you Friends, and give you *Reſt* again,

With

With moderation, and with Juſtice uſe
That *Mercy*; for if you the ſame abuſe
This, without queſtion, will enſue thereon;
Both, ſhall one way or other be undone.
The *conquer'd* ſhall inſlaved be; and they
Who conquer, be made ſlaves another way.
Make not your *Reſt* to be a *ſnare* or *Stale*
As Fowlers do, to cath Birds there withall.
Nor means, your ſelves with ſuch vaſt power to arm,
As helps not ſo much, to do *good*, as *harm*;
For GOD will heed it, and you ſhall be caught
Ev'n in thoſe Traps, which your own hands have wrought,
And as old *Rome* was you ſhal be at length
Orewhelm'd and deſtroy'd, by your *own ſtrength*.

To miſe own Countrymen, I'le write or ſay
Nought at this time, which any juſtly may
Apply to them alone; leſt, ſome once more
May terme it ſcandalous as heretofore,
Or call me *Libeller*, for being bold
To tell them *Truths* (although in ſeaſon told.)
I, Have, ſo often in particular
And ſo long, time been their *Remembrancer*
With ſmall regard (except from ſuch as do
Love *ſimple Truth*, and ſuffer for it too)
That, I to them, will nothing mention here,
Save that in which, an equal part to bear
Both *Nations* may be ſaid, without my blame;
Becauſe, thereby, I ſomewhat hopeful am
To raiſe thence an *expedient* to eſcape
The being caught again, in my old *Trap*.
But I'le apart, a word or two expreſs
To our *Dutch Neighbours* in true friendlineſs.

Remember what of old the *Engliſh Nation*
Hath been to you; and with how much compaſſion

They, your Protection timely undertook
When you extreamly by the *Spaniſh yoke*
Oppreſſed lay; and whether the purſuing
Of thoſe things which are at this preſent doing,
May not at laſt reduce you back to that
Deplor'd condition, or a worſe eſtate;
And bring you once again, inſlav'd to lie
Beneath ſuch an unbounded *Monarchy*
As you abhor: Your *Senators* are wiſe,
They in their heads, I know do bear their eyes
And if they be not hoodwinckt need by none
Be minded, what ſhould be conſider'd on:
Yet, ſince but men, let them not be offended
With what is by a *ſtranger* recommended
Unto their ſerious heed, and let my *caution*
Be acceptable unto your whole *Nation*.
Conſider, whether all they who pretend
Your *Country*, *Cauſe*, and *Intr'ſt* to befriend
May not more complemental prove then real,
When time ſhall bring their Friendſhip to a tryal,
And be as falſe to you, as you have ſeen
Moſt *States* and *Princes*, often to have been
Unto each other, though aly'd by *blood*,
By *Aides* in times of need, *Leagues*, *neighbourhood*,
And all ingagements whatſoere, which might
Deviſed be, them, firmly to unite.
Think, whether ſuch have not a *party* now
Among you which as things to ripeneſs grow,
Will help improve them, to ſet up a *power*
Tending to their advantage more then your:
Yea, whether, you already may not ſee
That, ſome to ſuch a purpoſe, active be,
This day among you; and, take timely heed,
That, what you would prevent, may not ſucceed.

Ill words corrupt good manners; and I hear
That, you no ſcurrile language do forbear
VVhich either heighten may the indignation
And fury kindled in our *Engliſh Nation*,
Or, make them to be hated of your own;
As if you wholly reſolute were grown,
So to *divide both*, that by no endeaver,
They might be reconcil'd again, for ever.
This fault, which to the *vulgar* I impute
VVill queſtionleſs produce a poiſonous fruit,
And, therefore, though I truly may confeſs
My *Countrymen* have not offended leſs,
In that kind (and may peradventure take
Occaſion from theſe *Lines*, a change to make
Within themſelves) I, heartily intreat
Both you and them, his love to imitate
VVhoſe doctrines we profeſs, and bridle more
Their rude tongues, then they have done heretofore
That, from good words, there may at laſt proceed,
True *reconcilement* both in *Word* and *Deed*.
Of one thing more, put you in mind I would
(VVhich now to your remembrance bring I ſhould)
VVere I not hopeful you oft minde it ſo,
As it becomes you, and repent it too,
And that, we ſhall give mutual ſatisfaction
For ev'ry ſcandal and injurious action,
On either charged, for which, to make even
'Tis in our power; the reſt muſt be forgiven.

Lord GOD, vouchſafe thy mercy to theſe Lands
And, if with thy good pleaſure it now ſtands,
The Plagues for their demerits due, adiourn,
That Peace *with* Grace *united may return*
Before the madneſs of this Generation
Hath fruſtrated their means of preſervation.

By

By Judgments, *and by* Mercies *interwove,*
By chaſtiſements in anger and in love,
By threatnings and by gentile invitations,
Thou, to reclaim us from prevarications
Haſt oft aſſaied; adding unto theſe
Whiſperings in ſecret to our conſciences;
Spoke to our ears by men, *unto our eyes*
By Apparitions *and by* Prodigies:
Yea, whilſt I'm writing this, there doth appear
A Blazing Star within our hemiſphere,
Aſwell unto our neighbours as to us
Made viſible: And wherefore Glares it thus
With an Aſpect ſo dreadful at this time,
But, to point at, and forwarn us and them
Of ſome approaching miſchief, whereof heed
Is to be taken by us, with all ſpeed.
Lord, let us not, ſtill obſtinate remain
Rendring (as heretofore) all quite in vain,
That's ſeen, *or* ſaid, *or* done, *till none for ever*
By Word, *or* Deed, *our ſafety ſhall endeaver*
That time is not yet come; I'le ſpend therefore
In hope of good ſucceſs, a few words more;
And, look to be excus'd if I ſhall thrice,
VVrite that, which I have writ already twice;
For, neither can hard flints or knotty blocks
Be ſhap'd without reiterated ſtrokes.
Why ſhould you quarrel? what are now your wants,
But, *Grace* and *Faith* to uſe well what GOD grants?
The World is wide enough, the Seas have room
Sufficient for your Ships to go and come:
Expedients will be found which may procure
An honourable peace that will endure
VVithout a diſadvantage unto either
If to make proof thereof you joyn together.

Impa-

Impartial *Juſtice*, brotherly compaſſion
Love, meekneſs, piety, humiliation
Faith, prayer, penitence, with ſuch like things
Are thoſe, whence wealth, and peace, and honour ſprings
To them who will perſwaded be to do
To others as they would be done unto;
As jealous to redreſs a neighbours wrongs
As in that which to their own eaſe belongs;
As forward, an *oppreſſed* man to hear
As cruel *Tyrants* to afflict him are,
And could forbear intruding on GODS right
A ſetled peace thereby enjoy they might,
Without fear; yea, without a juſt ſuſpicion
Of Treaſons, Inſurrections or Sedition:
And, they whom you diſtruſt, will be more true
Then they, in whom you truſt, ſhall be to you,
If you endeaver to contract a *peace*
And keep it, by unfeigned righteouſneſs:
Although ſuch *mediums* are but ſcoffed at
Or ſleighted, by moſt *Miniſters* of *State*.
But, ſuch a *Bleſſing*, never can be got
Or kept, by that whereon moſt Nations dote.
The conſtitution of whoſe Governments
Are made according to ſuch *preſidents*
As *Jeroboam* left, and loſt thereby
That *Kingdom* which on his poſterity,
Should have been fixt, had he not counſel took
From *fleſh* and *blood*, and Gods advice forſook.
Not thoſe men, whoſe Advantages are leaſt,
Or moſt, ſhall thrive but, they who uſe them beſt;
Make GOD alone their *Refuge*, and contend
That *curſed ſtrife*, in bleſſed peace may end.
'Tis not your carnal policies, or forces,
Your Forts, Ships, Armies, Guards of men & horſes;
Your fair pretending what was never ment,
Your heavy *Taxes* beyond preſident,

Your flattering *Parasites* or your *Buffoones*,
Your roaring *Hectors*, and your *Pantaloones*,
Or Oaths inforced, or great Brags and lies,
Nor their complyings whose Hypocrisies
Are much depended on, that will effect
Those Conquests and those Triumphs they expect
Who boast before their Armour is put off,
And, at the weapons of the spirit scoff:
For, what by *vanity* may be obtained
Shall thereby, be devour'd, assoon as gained.
You have betwixt you (as imply'd before)
Half of all *Forraign Tradings*, if not more.
Your many *Manufactures*, are become
Staple commodities, that bring you home
Three times as much in value ev'ry year
As those things, which among you growing are
Amounted to unwrought; and you are grown
As rich in Forraign wares as in your own.
The *Seas* have been your *Fish ponds*, and afford
Enough to make both rich, could you accord
And both, alike were frugal. Means of *Trade*
Is in a thousand places to be had,
Which to imploy you will sufficient be,
When you like *Christian Brethren* shall agree,
Or, but like *moral men*; nay, if but so
As many *Infidels*, and some Beasts do;
And, GOD and Natures Laws, would you direct
Aright, if, them, you did not wilfully neglect,
Make your *own Will* a Law, and were inclin'd
To that, which hath corrupted all *Mankinde*
Rendring, what for mans real weal was given
The greatest outward Plague on this side heaven.
So wilfully pursuing your own wayes
For your self-ends; that he who doth not praise
Your folly, or with silence pass it by,
Is thought no *Friend*, if not an *enemy*,

And

And, to reprove *Vice* is become a Crime
Judg'd Capital among you at this time.
If you conſider theſe things as you ought,
(And ſhall not be diſpleas'd to hear them brought
Thus bluntly to remembrance) I have hope
I may ſtill ſcape the *Gallows* and the Rope
For ſpeaking Truths in ſeaſon, unto them
Who, their well-willers cauleſly condemn;
And, from their *Native Countries*, baniſh thoſe
For whoſe ſakes, GOD hath kept them from their (foes,
Waiting with *long-long-ſuffering*, when to him
They will return, that, he may turn to them.
This you may do; And I have hope of it:
For, GOD is reſident among you, yet.
His *Candleſticks* are not from you removed;
Within your *Borders*, of his beſt beloved
Are many thouſands, for whoſe ſake, he hath
Remembred *Mercy*, in his hotteſt *wrath*.
Good Laws you have; ſome, likewiſe, who profeſs
And practiſe them, in *truth* and *righteouſneſs*
Though from your *firſt Loves*, you are fallen much
And, your defects are at this preſent, ſuch
As in the ſeven *Aſian Churches* were
When firſt the *Myſtery* was batching there
Which now ore-ſpreads the world: you have not that
Comply'd with, but, the ſame abominate;
And therefore, that you may, return to him
GOD hath premoniſh'd you as he did them,
Expecting that you better ſhould improve
Then heretofore, his patience and his love,
Leſt elſe, you ſpeedily may be bereft
As they were, of what, yet appeareth left.
A *moral Charity* retains a place
Among you, though grown colder then it was.
You have a *form of GODlineſs*, whereon
If you depended not as you have done,

That, which *essential is*, would more have been
Improved, and the *power*, thereof more seen.
Among your many *Vices*, blended are
Some *Vertues*, which, if you would take more care
To cherish, God would such assistance give
That they should, for the future, better thrive.
Though you have multiply'd prevarications
By many carnal, gross abominations,
And, are with *Jezabel* (that Sorceresse)
(Who counterfeits herself a *Propheteſſe*)
Open Confederates; some of you hate
Her *Heresies*, and *their*, who imitate
The *Nicholaitans*: God, now therefore
Hanges forth to you a *Flag of Truce*, once more,
(Into a *Comet* form'd) and sets it there
Where, it, at one view, may to both appear;
That you might speedily and joyntly, do
Through *Fear*, that which *Love* could not win you to.
For, though the *Wisards* of preceding Ages
And, some now deem'd no *despicable Sages*,
Think these prodgious *Meteors* called Stars
Are constituted of such *Characters*
And *shapes*, as do undoubtingly fore-shew
What things particularly will ensue,
(Because such *consequents* have often been
Observed, they are much deceiv'd therein.)
There's no such vertue proper to their natures;
For, they are only serviceable creatures
Employ'd by *Providence*, to such an end
As we by *fired Beacons* do intend,
When an *Invasion's* threatned; They declare
In general, that *foes* approaching are;
Stir up the *Nation* to a timely heed
But, who their Foes are, what *plagues* will succeed,
How long they will continue; upon whom
They first will seize, at what time, they will come;

Or

Or ſuch like things by them we cannot know:
For, they no more then *Beacons* can fore-ſhow.
So, this late *Exhalation* doth portend
Some *Judgment* on offenders will deſcend
Ere long, to make them watchful, and prepare
To do thoſe duties which expected are;
But, in particular preſignifies
Nor *this*, nor *that*; nor any terrifies
Who more deſires to know, how by GODS grace,
To *do his will*, then *what will come to paſs*.
He that is ſo affected, ſeldom fears
The influence of *Comets*, or of *Stars*;
Whereas, they who in folly are benighted
Oft, with a harmleſs *Glow-worm* are affrighted.
Thus far, my mind I have once more expreſt
And hopeful am, ere long to be at reſt
From all my Labours; for, my life, almoſt,
To bring this ſeaſonably forth, it coſt.
But, ſome perhaps will now ſay, *what is he*
That your *Remembrancer* preſumes to be?
To thoſe, I make this anſwer; I am one
Who ſtands inſtead of ſuch a *block* or *Stone*,
As *Charity* did ſet up heretofore
By high-way-ſides, and ſomtime at each door,
To ſave men from the violent approaches
Of drunken Horſe-men, Waggons, Carts & Coaches,
And in that ſervice, often are abuſed (bruiſed;
Curſt, broken, crackt, hackt, cut, ſlaſht, knockt, and
By thoſe, who ſtumbling on them, heedleſs are
To what good purpoſe they were fixed there.
And, if this be my Lot, I as I may,
Will bear it, as I have done till this day.
For, that which follies hath to many ſeem'd
Hath by much wiſer men been well eſteem'd:
And, I deſpare not, though confuſed noiſes
Should at this time drown and confound the voices

1990

Of ſober men: For, when the raging *water*
Doth loudeſt roar; *winds*, make the tacklings clatter,
Ruffle the ſails, and keep the greateſt buſtle,
The *ſtorm* is peirced by the *Boat-ſwains* whiſtle;
So that all heedful *Mariners*, thereby
Perceive whereto their hands they ſhould apply.
So, likewiſe, though the Rumor of that *War*
Which many hope for, and as many fear,
With other ſuch confuſions, as our ſad
Diſtractions at this preſent thereto add,
Will make theſe *Lines*, a while, of ſmall regard
With many, and with difficulty heard;
They ſhall, ere long, by ſome, with good reſpect
Be entertain'd, and have good effect;
For dayes will come wherein, that, ſhall from them
Be eccho'd forth, which all will not contemn;
And, from whence, at the laſt, a *Voice* will come
That ſhall out-ſound the ratling of a *Drum*;
Yet fright no ſoul but that mans, who depends
On *carnal weapons*, and hath *carnal ends*.

Præcautiones ænigmaticæ per omnes perſonas ac terminationes, Modi Imperativi declinatæ, numero ſingulari & plurali.

Cave M B R, & E D.	Cavete V.
Caveto A, Caveto B.	Cavetote A.
Caveat P. P. P. P. & P.	Caveant O.

Jam qui rident Ha, ha, he,
Mox clamabunt. Heu, Vah, Va.

Caveamus ergo, ac Amemus, ni perimus.

A COROLLARY.

Some think, I, an *Apology* may need
For daring thus to bid my Friends take heed;

And, ſo perhaps I may; for not long ſince,
I ſuffer'd for as blamleſs an offence;
And, heretofore, informed was of ONE,
Who ſaid; that to be totally undone
Much leſs diſpleaſe him would, then if that he
Should from undoing, be preſerv'd by me;
And, ſhortly after (with no little ſhame)
That, which he might have ſcapt, upon him came.
I hope they wiſer are, whom, to *take heed*
I now adviſe and that they'l better ſpeed.
What e're ſucceeds, *Praiſe* will to GOD belong,
And of the *Saints*, this ſhall be then the Song.

A Hallelujah, *alluding to the* 150 Pſalm.

Come praiſe the LORD, *come* praiſe him
Where Saints aſſembled are,
As he's Almighty praiſe him
His Righteouſneſs declare.
In his excellings praiſe him
With Trumpet and with Flute,
With Harp and Pſaltery praiſe him,
With Viol and with Lute,
Let nothing that can praiſe him
Unactive be, *or mute.*

Upon the Timbrel praiſe him
In ſongs his praiſe advance,
Upon the Organs praiſe him
And praiſe him in the Dance;
On tingling Symbals praiſe him
That make the loudeſt noiſe
And let each creature praiſe him
That ſenſe or breath enjoys.
Yea, let privations praiſe him
Although they have no voices,

The Mystical sense *what is litteral express'd by the* Metaphorical *and Allegorical contexture of the proceeding Hymn, in the Original Text, according to the Authors understanding thereof; is as follows.*

BY the *Sanctuary* is meant the Congregations of the *Saints*. By the *Firmament of Gods power*, the unchangeableness of his Almightiness. By his *mighty acts*, his unresistable Justice. By his *excellent greatness*, his Mercy, which is said to be over all his works, and his most excellent Attribute. By the *Trumpet* or *Flute*, we are exhorted to praise him in our martial expeditions. By the *Psaltry* and *Harp*, in our spiritual rejoycings. By the *Viol* and *Lute* in our corporeal and civil recreations. By the *Timbrel* in those actions which are of a spiritual and natural mixture. By *Song* may be meant the reducing our Jarring passions and Affections into a melodious harmony, to the glorifying of GOD, and to the rejoicing of the Saints. By the *Dance* in all those things wherein we move together, and counteract apart, by deeds, words, and dissenting opinions; for in a *Dance*, are various *motions*, sidings, turnings, returnings, and movings all one way. By *Ten stringed Instruments* and the *Organ*, the faculties, of our souls and the members of our bodies. By *Cymbals*, and *loud Cymbals*, the internal breathings, and external ejaculations of the heart and voice in prayer and praysing God. The last two lines of both the forgoing *Stanza's*, consisting of ten a piece are but a Supplement to my *Paraphase* of the 150 Psalm, and not found in the Original. This is in brief my private judgment, not totally excluding the Sense and Interpretation of other pious men.

FINIS.